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by Blass, *Aussprache*, 54). On the other hand, no difficulty is involved in the history of the *spiritus asper* assumed here. It existed in the Locrian of the fifth century (cf. Χαλέες in No. 2), but was already on the verge of disappearance, if we may judge from the irregularities of its representation in the West Locrian inscriptions (cf. my *Greek Dialects*, § 58, *d*). Its loss in later Locrian is indicated, not necessarily by πεντάμεροι (*ibid.*, § 58, *b*), but by Ἐπάρμοστος.

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EMENDATION OF PLATO *Laws* 795 B

διαφέρει δὲ πάμπαν μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου. καθάπερ γὰρ ὁ τελὲς παγκράτιον ἡσκηκὼς ἢ πυγμὴν ἢ πάλην οὐκ ἀπὸ μὲν τῶν ἀριστερῶν ἀδύνατός ἐστι μάχεσθαι, χωλαίνει δὲ καὶ ἐφέλκεται πλημμελῶν, ὁπότεν αὐτόν τις μεταβιβάζων ἐπὶ θάτερα ἀναγκάζῃ διαπονεῖν, ταῦτόν δὲ τοῦτ', οἶμαι, καὶ ἐν ὅπλοις καὶ ἐν τοῖς ἄλλοις πᾶσι χρή προσδοκᾶν ὁρθόν.

For ἀδύνατος here I would read δυνατός.

Plato is arguing for ambidexterity. He says that just as a good pancratiast or boxer can use his skill equally well on the left or the right, so it should be with a man trained to fight in arms, etc. This idea is put in the familiar Greek form of the *argumentum ex contrario* and the clew to the construction is the fact that the οὐκ, as normally in this idiom, negates the two following conjoint clauses and its force is thus carried on to χωλαίνει and ἐφέλκεται. Just as it is not true that a good boxer or wrestler can fight ἀπὸ τῶν ἀριστερῶν, but limps and drags if you compel him to turn the other way, so the same ability to fight either way is the right thing to expect of a man at arms. This imperatively requires δυνατός, as will perhaps appear more clearly from a comparison with 634 A, not, I believe, hitherto cited in this connection.

Ὁ Διὸς οὖν διὴ καὶ ὁ Πυθικὸς νομοθέτης οὐ δήπου χωλὴν τὴν ἀνδρείαν νεννομητέηκατον, πρὸς τὰριστερὰ μόνον δυναμένην ἀντιβαίνειν, πρὸς τὰ δεξιὰ καὶ κομψὰ καὶ θωπευτικά ἀδυνατοῦσαν; ἢ πρὸς ἀμφοτέρα;

Here too it will be observed that the ability to act in both directions, πρὸς ἀμφοτέρα, is affirmed by negating the conjunction of ability to work in one direction with inability to work in another.

The affirmative δυναμένην comes in the first clause and the negative ἀδυνατοῦσαν follows in the second.¹

What has misled the interpreters in 795 B is the fact that for the simple negation in the second clause Plato substitutes the periphrastic description, χωλαίνει δὲ καὶ ἐφέλκεται πλημμελῶν, which, however, is obviously equivalent to a negative.

¹ I of course do not mean to imply the identity of the two passages, for 634A is mainly figurative, δεξιὰ is used in a special sense, and the preposition is πρὸς.

The reading ἀδύνατος can hardly be construed. Ritter and Richards ignore the difficulty. Stallbaum gives no aid. Ast seems to understand the force of οὐκ, but does not draw the necessary inference as to the text, and he is only half right about δέ. He says: "Negatio οὐκ, orationi prae fixa, etiam ad χωλαίνει δὲ καὶ ἐφέλκεται pertinent; δέ enim post χωλαίνει non particulae οὐκ oppositum est, sed verbis ἀπὸ μὲν τῶν ἀριστερῶν, quibus respondent ἐπὶ θάτερα."

Müller translates impossibly, apparently misunderstanding πλημμελῶν (p. 214): "Denn sowie, wer den Gesamtkampf vollständig eingeübt hat, oder den Faustkampf und das Ringen, nicht unvermögend ist, von der linken Seite aus den Kampf zu bestehen, vernachlässigte er Das aber, erlahmt und nachhinkt, wenn Jemand die Richtung ändert und ihn seine Kraft nach der andern Seite zu wenden nöthigt: ebenso lässt sich Dasselbe auch mit Recht in Waffenkämpfe und allem Andern erwarten."

The Didot Latin version reads somewhat obscurely: "nam sicut is, qui in pugilatu vel in luctatione vel in utroque perfecte se exercuit, non ad pugnam a sinistra ineptus claudicat insciteque membra trahit, si quis eum in alteram partem transferre laborem cogat; eodem modo," etc.

Jowett, perhaps intending to reproduce the Didot Latin, renders: "For as he who is perfectly skilled in the pancratiū or boxing or wrestling is not unable to fight from his left side, and does not limp and draggle in confusion when his opponent makes him change his position, so," etc.

This is a barely possible, though obscure, English expression of the main idea, but it is hardly a possible translation of the Greek. Surely the δέ must oppose χωλαίνει, etc., to its opposite, and the words χωλαίνει δὲ καὶ ἐφέλκεται ὁπότεν αὐτόν τις μεταβιβάζων ἐπὶ θάτερα ἀναγκάζη διαπονεῖν to a Greek ear imply an antithesis with the ability to fight ἀπὸ τῶν ἀριστερῶν, and this necessitates the reading δυνατός. To justify Jowett's or a similar rendering, we must (1) take δὲ as "and." Is this likely in a δὲ καὶ clause following a μὲν clause preceded by a negative applying to both clauses? The examples of the negative carried on to καί in Kühner-Gerth, sec. 513, 2 An. 1, are not relevant. (2) We must take ἐπὶ θάτερα as the wrong side virtually repeating ἀπὸ τῶν ἀριστερῶν. Such an extension of the idiomatic use of ἕτερος in the δαίμων ἕτερος is of course possible. But I cannot find a case of ἕτερος so used to repeat an unfavorable synonym or an extension of this meaning to the prepositional phrase ἐπὶ θάτερα. And surely when one direction is specified or implied, ἐπὶ θάτερα would naturally suggest the opposite. Cf. Laws 771C. In Laws 758A τῇ ἐτέρῃ (not ἐπὶ θάτερα) does in fact imply the worse of two. But it is defined by τῇ τῆς τύχης δεομένη and there is a distinct antithesis.

The argument *ex contrario* is well known from the collections of Gebauer, but a parallel or two may be cited here:

Demosth. 29. 54: οὐ τοίνυν ἐγὼ μὲν ταῦθ' ἔτοιμος ἦν, οἱ δὲ μάρτυρες οὐ τὴν αὐτὴν γνώμην ἐμοὶ εἶχον.

Hyp. *Pro Eux.* xxxviii: καὶ οὐ σὲ μὲν οὕτως οἶομαι δεῖν πράττειν, αὐτὸς, δὲ ἄλλον τινὰ τρόπον τῇ πολιτείᾳ κέχρημαι.

Aristid. ii, p. 685 Df.: καὶ οὐχὶ παλαί μὲν οὕτω πρὸς πάντας θανμαστῶς — ἔσχεν ἢ πόλις, νῦν δὲ ὡς ἐτέρως.

The application of the construction here seems quite independent of any question as to the technical force of ἀπὸ τῶν ἀριστερῶν in Greek boxing or wrestling. It is enough for our purpose that it is opposed to ἐπὶ θάτερα. For the rest, the relativity of the phrase may be illustrated from the observation of Herodotus ii. 36: γράμματα γράφουσι καὶ λογίζονται ψήφοις Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά. καὶ ποιούντες ταῦτα αὐτοὶ μὲν φασι ἐπὶ δεξιὰ ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά. Still if ἀπὸ τῶν ἀριστερῶν designates the abnormal and harder way, it would in strict logic make against my interpretation. But Plato need not have been thinking of this any more than Hector was in the boast (*Il.* vii. 238):

οἷδ' ἐπὶ δεξιὰ οἷδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν.

The only escape I can see from the emendation is to assume that Plato himself by inadvertence wrote ἀδύνατος. Such momentary mental confusion is of course always conceivable. The sentence, "No event is too extraordinary to be impossible," stands today in the printed text of Huxley's writings. But Huxley would doubtless have welcomed an emendation. And if by an oversight Plato wrote ἀδύνατος, it is, I think, probable that he meant δυνατός.¹

PAUL SHOREY

THE DATE OF CICERO *Ad Att.* xv. 6

Cicero's Letter *Ad Att.* xv. 6, is dated on May 28 or 29, 44 B.C., by all recent editions, apparently because of its position in the manuscript in a series of letters that fall between May 24 and June 2. Position in the manuscript is, however, no criterion, for when Atticus was traveling about—as at this time he was moving about between Rome, Lanuvium, and Tusculum—he did not always receive his letters in their due order, and in such cases he frequently placed them in his roll in wrong sequence. A brief examination will show that the letter should be dated about June 2, and that in consequence two passages that have been misunderstood because of the erroneous dating will at once become clear.

¹ Logical confusions between affirmative and negative, positive and privative are common in idiom, colloquial speech, and literature. Campbell (essay on the text, *Republic*, Vol. II, p. 106) says that there are more than fifty instances of this form of error in the MSS of the *Republic*. In Shakespeare's *Troilus and Cressida* III, 2, 205 the text reads, "Let all constant men be called Troiluses," where strict logic requires "inconstant."